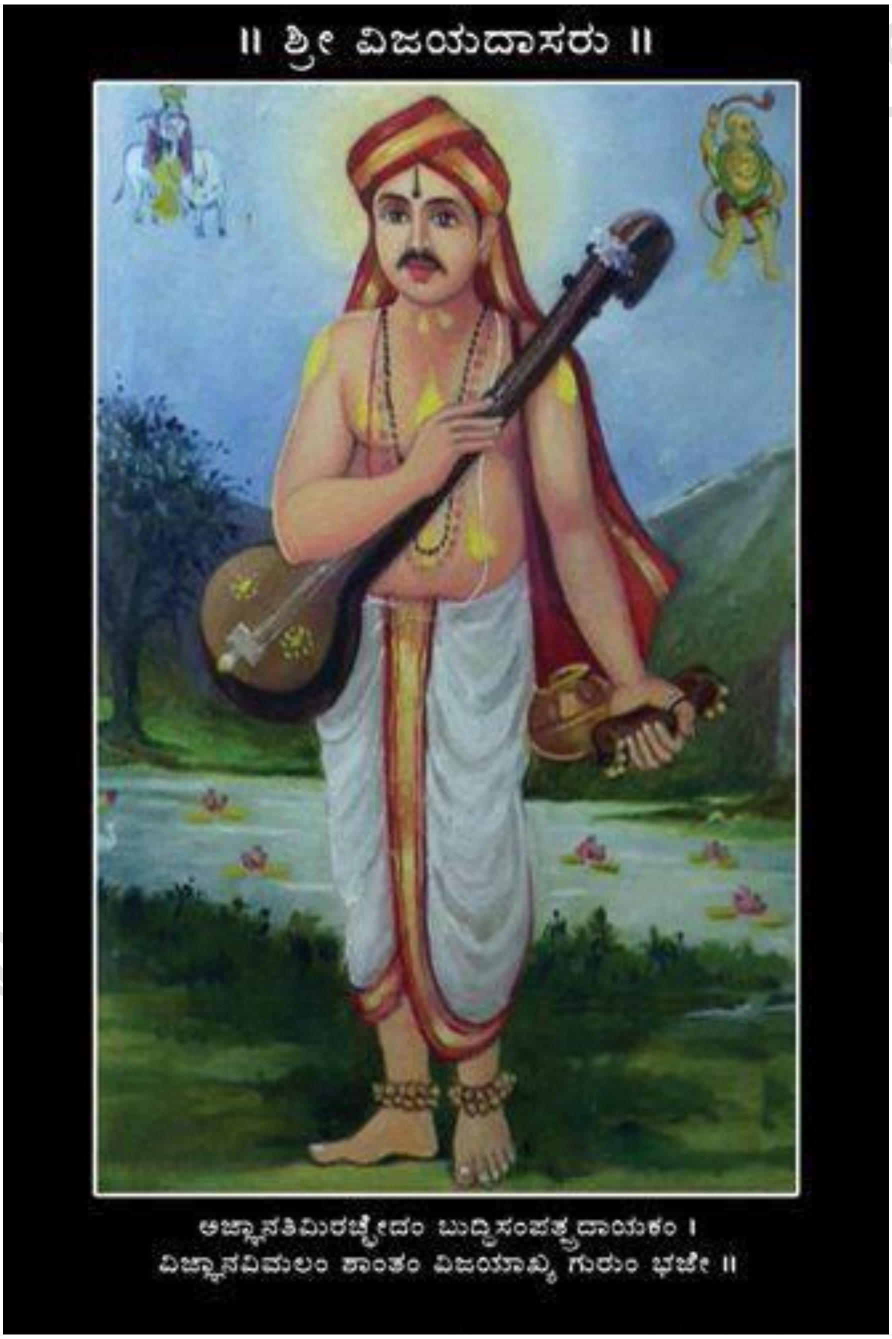
Sri VijayaDasaru

(Ondu chintane)



Before the advent of the Haridasa movement, philosophy was largely restricted to Sanskrit scholars. The Haridasas, or servants of Lord SriHari, made these teachings accessible to everyone by composing devotional songs known as Devaranamas in simple Kannada, the local vernacular. As a result, even women and other members of society began singing these melodies, celebrating the glory of Sri Hari, and participating in the wider Bhakti movement.

On one hand, there were great saints who renounced worldly comforts and taught Srimad Anandatirtha's (Madhvacharya's) Dvaita philosophy to qualified scholars. On the other hand, Haridasas such as Purandara Dasa and Vijaya Dasa composed beautiful songs in Kannada, making the essence of Madhva literature accessible to the common person, regardless of birth, status, or gender, so they could follow the path of sadhana (spiritual practice).

Dasa parampara is unique to Madhva sampradaya. **Vijayadasaru** has a unique place in Madhva parampara especially Dasa parampara. Sri Vijaya Dasaru is respected and adored as one of the greatest Haridasas this land has seen.

He is credited with the revival of the Haridasa movement in the eighteenth century. He not only composed thousands of devaranamas himself, but also personally sought and trained several disciples to ensure that the movement endured for a long time.

He was a junior contemporary of Sri Vadeendra Teertharu and visited Mantralaya several times. He is supposed to have seen and conversed with Sri Guru Rayaru personally several times.

Some of the devaranamas composed by him reveal insights that ordinary people would never get. In one song ("noDide gurugaLa noDide"), he talks of seeing Lord Narasimha, Rama,

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Vedavyasa and Krishna on the four sides of the Vrindavana, all the Gurus from Acharya Madhva down to his own guru present within the Vrindavana, and Lord Lakshminarayana in the form of a discus (chakra) granting the desires of devotees.

VijayaDasaru popularly called as SulaAdi Daasaru as his compositions were mostly in the form of Sulaadis' one of the important metrical form of Haridasa literature has more than 25000 compositions to his credit. Ankita for his compositions was Lord VijayaVittala.

Sri Vijaya Dasaru along with Sri Puranadara Dasaru, Sri Jagannatha Dasaru and Sri Gopala Dasaru together are called "DaAsa Chatushtaya", the four stalwarts of Haridasa tradition who played a significant role in spreading the philosophy of "Hari sArvottama - VaAyu Jeevottama".

Notable among the disciples of Sri Vijaya Dasaru are Sri GopalaDasaru and Sri JagannathaDasaru who have made a distinct contribution of Haridasa literature. Other disciples include key personalities like MohanaDasaru, PranesaDasaru.

Sri VijayaDasaru was an Aparoksha Jnaani - Bhrigu Amsa Sambhotha - [Sri Bhrugu Rushi the one who was instrumental for the descent of Lord Vishnu on Tirumala hills. Goddess Lakshmi Devi is known as BHARGAVI as She was born as daughter of Bhrigu Maharshi in one of the Manvantharas. Lord ParashuRama was born in the clan of Bhrugu Rushi and hence is also known as BhargavaRama;]

Sri VijayaDasaru (1682 - 1755)

Known as Daasappa Sri VijayaDasaru was born in a poor Brahmin family at a village called Cheekalaparavi in Maanvi Tq of Raichur dt; studied at Kaasi kshetra, became a renowned Sanskrit scholar, had his ankita from Purandaradasaru (in swapna) in one of his visits to Kaasi, became VijayaDasaru,

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had the grace of Sri VedaVyasaru; lived and had last breath at Chippagiri on Karthika Sukla Dasami.

[Cheekalaparavi (Manvi taluk of Raichur district, Karnataka) is his birth place while Chippagiri (Alur Mandal of Kurnool district, Andhra Pradesh) is the place where he breathed his last.]

After purandaradAsa there was a lull in the line of the dAsAs and nearly after more than one hundred years in Raichur district (Chikkalaparvi in Maanavi taluk), a great haridAsa was born to a brahmin couple srInivAsappa and kUsamma in the year 1682 A.D. He was given the name dAsappa and later he became shrI vijaya dAsa.

The origin of shrI vijaya dAsaru, however, dates back to the period of kapila vAsudEva. He was bhrigu muni and the son-in-law of Kardama prajApati and dEvahuti. He had the opportuunity to take lessons directly from the Lord himself as kapila vAsudEva. During the chatra yAga he was chosen to find who deserved the offerings of the yAga and was the pioneer in establishing the Harih Sarvottamattvah.

shrI vAdirAja tIrtha in his Gundakriya explains in detail the incident of Bhrigu Maharishi going to the three lokAs and that Rudra and Brahma intentionally ignored the rishi so that they were not mistaken as sarvOttama. This matter is very much reflected in his works, as perhaps he is the dAsa who has explained the concept of tAratamya in a very detailed fashion.

bhrigu muni incarnated as vijaya dAsaru. However, before incarnating as vijaya dAsaru, he had incarnated as madhvapati, the last son of purandara dAsaru, and his favorite. Even as a young boy, madhvapati had offered naivEdya to hanumanta and made him eat it! It is said that towards his last days, purandara dAsaru once took his favorite son to the vijaya viTTala temple in hampi and told him in confidence, "I wanted to compose 5,00,000 songs and offer them to viTTala.

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However, it is His will that I stop at 4,75,000. I want you to complete the remaining 25,000 and offer them to viTTala". madhvapati is supposed to have said, "If it is the wish of purandara viTTala, I will definitely do it". To this, his father laughed and replied, "No, not purandara viTTala, vijaya viTTala will make you do it".

Even though it was appropriate since it was the vijaya viTTala temple, the true meaning of those prophetic words was that madhvapati would complete his father's wish only in the next birth, as vijaya dAsaru. madhvapati was reborn as the son of shrInivAsappa and kUsamma. His parents named him dAsappa.

People used to call him derisively as 'kUsimaga dAsappa'. he was married at a very young age of about 16 years. He had to undergo a lot of hardships and suffer severe humiliation. Finally, when his bad days ended, he visited maNikarNika lake in kAshi. One night, the Lord took on the form of purandara dAsaru and woke him up. He took dAsappa across the river to vyAsa kAshi and made him meet veda vyAsa. He then wrote the word 'vijaya' on dAsappa's tongue and gave him the Ankita of 'vijaya viTTala'. From then on, dAsappa became renowned as vijaya dAsaru, and went on to compose over 25,000 songs, keeping the promise he had made in his previous birth.

Shri Vijaya Dasa had synthesized the sAra of Madhva philsophy in all his works. He had extensively dealt about the shrusTi prakarana, bhUkola varNane and mukti krida in all his padAs. It is estimated that he has composed about 25,000 songs thus making true the words of his father in his previous birth - purandara dAsa.

His literary works include hundreds of suLadIs including the famous kankanAkara suLAdi, which is perhaps the only literary work describing the chakrAbja manDala.

अज्ञानतिमिरच्छेदं बुद्धिसंपत्प्रदायकम् ।

विज्ञान विमलं शांतं विजयाख्य गुरुंभजे ॥

ಅಜ್ಞಾನತಿಮಿರಚ್ಛೇದಂ ಬುದ್ಧಿಸಂಪತ್ಪ್ರದಾಯಕಮ್ ।

ವಿಜ್ಞಾನ ವಿಮಲಂ ಶಾಂತಂ ವಿಜಯಾಖ್ಯ ಗುರುಂಭಜೇ ॥

ನಮಃ ಶ್ರೀಪಾದರಾಜಾಯ ನಮಸ್ತೇ ವ್ಯಾಸ ಯೋಗಿನೇ ।

ನಮಃ ಪುರಂದರಾರ್ಯಾಯ ವಿಜಯಾರ್ಯಾಯ ತೇ ನಮಃ ॥

Significance of the name "Vijaya Raaya"

Vi" yendu nudiyalu, Vishnu dAsanAguvanu,
Ja" yenalu janana hani
Ya" yendu kondAde yama bhataru Oduvaru
rAya" nendenalu hari kAva, vara veeva

Vijayadasaru had also performed many miracles like the stopping of the chariot of shrInivAsa at tirumala till he had the darshana, etc.

ಸಾಗಿಬಾರಯ್ಯ ಭವರೋಗದ ವೈದ್ಯನೆ

Saagi baarayya bhavarogada vaidyane

This is one of the famous compositions of Sri Vijaya Dasaru that was made during one of his yaatra to Tirumala Kshethra. When he could not get darshan of Lord Srinivasa, Sri Vijayadasaru went into meditation sitting far away from the temple for a call from the Lord.

Incidentally that time Bramhotsavam festival was going on at Tirumala and that day it was Rathotsavam. The chariot of Lord Venkateswara did not move in spite of deploying the services of Elephants. Finally, on the intervention of Daivagnyas people

rushed to Sri Vijayadasaru for help when he composed this famous song that made the chariot to move effortlessly.

Lord Srinivasa could not ignore Sri VijayaDasaru who was Sri Bhrugu Rushi amsha the one who was instrumental for the descent of Lord Vishnu on Tirumala hills.

ಭವರೋಗದ ವೈದ್ಯನೆ (bhavarogada vaidyane) - What does it indicate?

Vaidya means Doctor. BhavaRoga means, not only diseases, but also the cycle of birth and death (Samsaara).

Through this composition, Sri VijayaDasaru is giving us a message that the Supreme God, SriHariSarvottama, Lord Sreenivaasa the Doctor of the universe (Viswa Vaidya) is the one who helps us to cross the ocean of Samsaara and the one and the only one who relieves/releases/free us from the bondage of cycle of birth and death. "SreeRaamo Ramabhadrascha Bhavabandhaikamochakah"

Once shrI vijaya dAsa and his disciples were in a forest near ahObala. Suddenly they saw a tiger and stopped. Except vijaya dAsaru, everybody else was scared. Being an aparOksha gnyAni, he was able to judge the nature of the tiger. He told his followers that the tiger was actually a pious brahmin, who had been cursed to take the form of a cruel animal. Even in that form, the tiger had full knowledge of its past life (because of all the pious acts performed in the previous birth) and was pining for release from its cruel fate.

vijaya dAsaru calmed his disciples down by explaining the true situation. As he was doing this, his disciples observed tears in the eyes of the tiger! He then kept his dEvara peTTige (box containing his vigrahAs) on the ground and composed a prayer to ahObala narasimha, asking Him to show mercy on the tiger. After this, he and his disciples moved back a few steps. An amazing thing happened! With tears in its eyes, the tiger went

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around the box, and lay down on the ground, and breathed its last! By the grace of vijaya dAsaru, the brahmin's life as a tiger ended! God alone knows how many more lifetimes it would have taken otherwise.

ನೋಡಿದೆ – ಗುರುಗಳ

Nodide – gurugala

Nodide – gurugala nodide…

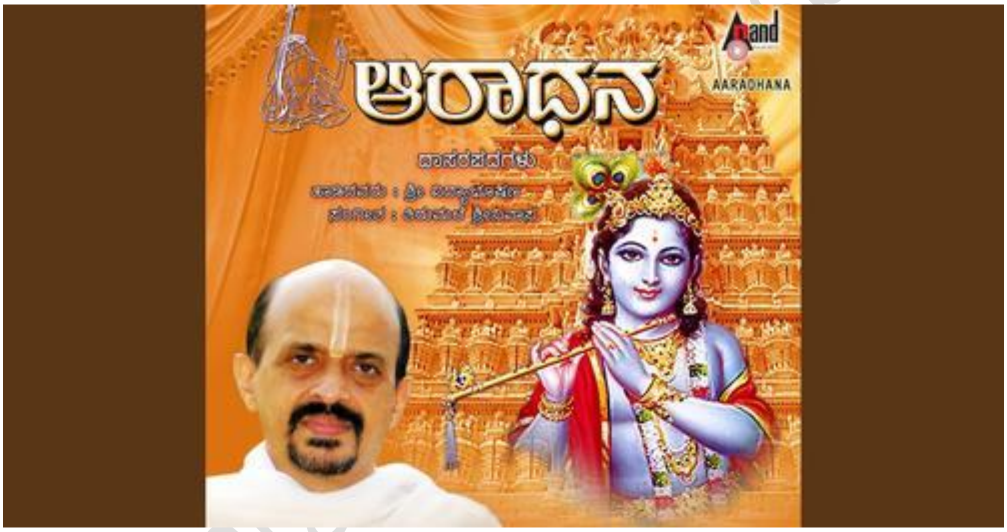
Those were the auspicious words uttered by none other than Aparoksha Jnaani - Bhrigu Amsa Sambhotha Sri VijayaDasaru when he saw the divine picture inside Moola Brundavana of Sri Guru Raayaru having visesha sannidhana of the Supreme God Hari Sarvottama in the form of…

"Rama, Krishna, NaraHari, VedaVyasa", Madhvacharya along with GuruRaayaru"

Perhaps Sri VijayaDasaru might be the only one who could get the fortune of witnessing such a divine scenario inside Moola Brundavana of Sri Guru Raayaru.

shrI mOhanadAsa says that when he had gone to mantrAlaya, shrI rAghavEndra swamIji gave darshan to shrI vijaya dAsaru and vijaya dAsaru could behold the wonderful darshan of the pancharUpi paramAtma near the brindAvan. He also is supposed to have witnessed the incidents that were going to take place in future at mantrAlaya.

Do we need any other testimony? that Sri RaAyaru is very much present inside Moola Brindavana with visesha/nithya VaAyu Aavesha. Thus, Sri VijayaDasaru has shown us the way of anusandhana while having darshan of Sri GuruRaayara Brundavana.



https://www.youtube.com/watch?v=wb7asSAgQ9Y&t=43s

ನೋಡಿದೆ – ಗುರುಗಳ ನೋಡಿದೆ

ನೋಡಿದೆನು ಗುರುರಾಘವೇಂದ್ರರ

ಮಾಡಿದೆನು ಭಕುತಿಯಲಿ ವಂದನೆ

ಬೇಡಿದೆನು ಕೊಂಡಾಡಿ ವರಗಳ

ಈಡು ಇಲ್ಲದೆ ಕೊಡುವ ಗುರುಗಳ

ಮೊದಲು ಗಾಂಗೇಯ ಶಯ್ಯಜನು ಈ

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ನದಿಯ ತೀರದಲಿಲ್ಲಿ ಯಾಗವ

ಮುದದಿ ರಚಿಸಿ ಪೂರೈಸಿ ಪೋಗಿರ-

ಲದನು ತಮ್ಮೊಳು ತಿಳಿದು ತವಕದಿ

ಹೃದಯ ನಿರ್ಮಲರಾಗಿ ರಾಗದಿ

ಬುಧಜನರ ಸಮ್ಮೇಳದಲಿ ಸಿರಿ-

ಸದನಂಪ್ರಿಯ ತಿಳಿದು ನೆನೆವರ

ಉದಿತ ಭಾಸ್ಕರನಂತೆ ಪೊಳೆವರ || ೧ ||

ಅಲವಬೋಧ ಮಿಕ್ಕಾದ ಮಹಮುನಿ

ಗಳು ಸಾಂಶರು ಒಂದು ರೂಪದಿ

ನೆಲೆಯಾಗಿ ನಿತ್ಯದಲಿ ಇಪ್ಪರು

ಒಲಿಸಿಕೊಳುತಲಿ ಹರಿಯ ಗುಣಗಳ

ತಿಳಿದು ತಿಳಿಸುತ ತಮ್ಮ ತಮಗಿಂ-

ದಧಿಕರಿಂದುಪದೇಶಮಾರ್ಗದಿ

ಕಲಿಯುಗದೊಳು ಕೇವಲ ಕತ್ತಲೆಯ

ಹರಿಸುವ ಸೊಬಗ ಸಂತತ || ೨ ||

ರಾಮ ನರಹರಿ ಕೃಷ್ಣ ಕೃಷ್ಣರ

ನೇಮದಿಂದೀ ಮೂರ್ತಿಗಳ ಪದ

ತಾಮರಸ ಭಜನೆಯನು ಮಾಳ್ಪರು

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ಕೋಮಲಾಂಗರು ಕಠಿಣಪರವಾದಿ

ಸ್ತೋಮಗಳ ಮಸ್ತಕಾದ್ರಿಗೆ

ಭೂಮಿಯೊಳು ಪವಿಯೆನಿಸಿದ ಯತಿ

ಯಾಮ ಯಾಮಕೆ ಎಲ್ಲರಿಗೆ ಶುಭ

ಕಾಮಿತಾರ್ಥವ ಕರೆವ ಗುರುಗಳ || ೩ ||

ನೂರು ಪರ್ವತ ವರುಷ ಬಿಡದಲೆ

ಚಾರು ವೃಂದಾವನದಲಿ ವಿ

ಸ್ತಾರ ಆರಾಧನೆಯು ತೊಲಗದೆ

ವಾರ ವಾರಕೆ ಆಗುತಿಪ್ಪದು

ಸಾರೆ ಕಾರುಣ್ಯದಲಿ ಲಕುಮೀ

ನಾರಾಯಣ ತಾ ಚಕ್ರರೂಪದಿ

ಸಾರಿದವರಘ ಕಳೆದು ಇವರಿಗೆ

ಕೀರುತಿಯ ತಂದಿಪ್ಪುದನುದಿನ || ೪ ||

ಮಿತವು ಎನದಿರಿ ಇಲ್ಲಿ ದಿನದಿನ

ಕತಿಶಯವೆ ಆಗುವುದು ಭೂಸುರ

ತತಿಗೆ ಭೋಜನ ಕಥಾಶ್ರವಣ ಬಾ

ರತಪುರಾಣಗಳಿಂದಲೊಪ್ಪುತ

ಕ್ಷಿತಿಯೊಳಗೆ ಮಂಚಾಲೆ ಗ್ರಾಮಕೆ

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ಪ್ರತಿಯು ಇಲ್ಲವೆಂದೆನಿಸಿಕೊಬುದು

ಪತಿತ ಪಾವನ ವಿಜಯವಿಠ್ಠಲನ

ತುತಿಸಿಕೊಳ್ಳುತ ಮೆರೆವ ಗುರುಗಳ || ೫ |

ಶ್ರೀ ಗುರುರಾಜರ ಬೃಂದಾವನದಲ್ಲಿರುವ ಭಗವದ್ರೂಪಗಳು

ಶ್ರೀ ವಿಜಯರಾಯರು...

**ರಾಮ ನರಹರಿ ಕೃಷ್ಣ ಕೃಷ್ಣರ ।

ನೇಮದಿಂದೀ ಮೂರ್ತಿಗಳ ಪದ ।*

ತಾಮರಸ ಭಜನೆಯನು ಮಾಳ್ಪರು ।

ಕೋಮಲಾಂಗರು ಕಠಿಣ ಪರವಾದಿ ||*

ಹಾಗೆಯೇ...

ಅಲವಬೋಧ ಮಿಕ್ಕಾದ ಮಹ । ಮುನಿ ।

ಗಳು ಸಾಂಶದಿ ಒಂದು ರೂಪದಿ ।

ನೆಲೆಯಾಗಿ ನಿತ್ಯದಲಿ ಯಿಪ್ಪರು ।

ಒಲಿಸಿ ಕೊಳುತಲಿ ಹರಿಯ ಗುಣಗಳ ||

Sri VijayaDasaru - the man behind origin of HarikathaAmruthasaara

If Sri JagannathaDasaru is author of Sri HarikathaAmruthasaara, it was Sri VijayaDasaru who was the man behind its origin.

It was one of his miracles/forethought/aparoksha jnaana that, during one of his visits to Maanvi kshethra (place of Sri Jagannatha Dasaru who was Sreenivaasachaarya in his proovaashrama) invited Sri Sreenivaasachaarya for Theertha-prasaada.

But, Sreenivaasachaarya didn't want to attend, so in the pretext of having stomach ache he sent a word to Sri VijayaDasaru of his intention. It's ok, let it be, said, Sri VijayaDasaru.

Sri Sreenivaasa chaarya's false reasoning became true and he suffered with acute stomach ache which could not be cured in-spite of his sincere medical attempts and visit to divine places.

Finally, he went to Mantralayam to have darshan of Sri GuruRayaru who advised him (through swapna) to meet Sri VijayaDasaru and that is the remedy.

Then, Sri Srinivasacharya went and surrendered to Sri VijayaDasaru seeking apologies for his ignorance. Sri VijayaDasaru immediately directed his disciple Sri GopalaDasaru to donate 40 years of his aayurdhaaya and that has not only saved him from his ailment, gave him longevity, but also he went on to write his magnum-opus Sri HariKathaAmruthasaAra.

HarikathaMruthasAra is considered as an essence of Dvaita-TattvavaAda Madhva philosophy. It contains 32 cantos having 988 poems in highly poetic/literary style meant for novice

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understanding of common man. It contains the essence of Vedas/Upanishads/Bhagawadgita in a poetic style.

But for Sri VijayaDasaru the novice world would have missed a great script. This incident and couple of more shows that Sri VijayaDasaru had the capacity to bring back people from the clutches of death.

VIJAYADASARA KAVACHA

Anecdote...

Once he happened to attend the sudha mangaLa of kallur subbaNNAchAr and since he was dressed in a simple manner he was mistaken for a cook who did not arrive in time and was asked to make 'mandige', a kind of sweet to be fed to many brahmins who had assembled there. He did the job with great pleasure because making prasAda to the Lord is the greatest service that can be done to Him. (We are reminded of Bhimasena devaru who disguised himself as a cook and served at virATa dEsha with the same objective).

Then when the sudha mangaLa was in progress the pundit who had little respect for dAsAs could not explain a difficult exposition of nyAya sudha. At this juncture shrI vijaya dAsaru placed his hand on a layman who used to bring water and the layman effortlessly cut the Gordian knot. When the hand was removed he returned to his normal self.

Kallur subbaNNAchAr realized his folly and prostrated before the saint begging pardon and became a dAsa with the ankita of "vyAsa viTTala" and had composed the "viyaya kavacha" (smarisi badakirO divya charana keragirO, durita taridu poreva vijaya gurugaLenbara…). This is part and parcel of all mAdhva incantations in the morning time during the household routine, especially with the women.

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ವಿಜಯದಾಸರ ಕವಚ

ಸ್ಮರಿಸಿ ಬದುಕಿರೋ ದಿವ್ಯಚರಣಕೆರಗಿರೊ

ದುರಿತ ತರಿದು ಪೊರೆವ ವಿಜಯಗುರುಗಳೆಂಬರ || ಪ ||

ದಾಸರಾಯನ ದಯವ ಸೂಸಿಪಡೆದನ

ದೋಷರಹಿತನ ಸಂತೋಷಭರಿತನ || ೧ ||

ಜ್ಞಾನವಂತನ ಬಲುನಿಧಾನಿ ಶಾಂತನ

ಮಾನವಂತನ ಬಲುವದಾನ್ಯ ದಾಂತನ || ೨ ||

ಹರಿಯ ಭಜಿಸುವ ನರಹರಿಯ ಯಜಿಸುವ

ದುರಿತ ತ್ಯಜಿಸುವ ಜನಕೆ ಹರುಷಸುರಿಸುವ || ೩ ||

ಮೋದಭರಿತನ ಪಂಚಭೇದವರಿತನ

ಸಾಧುಚರಿತನ ಮನವಿಷಾದಮರೆತನ || ೪ ||

ಇವರ ನಂಬಿದ ಜನಕೆ ಭವವಿದೆಂಬುದು

ಹವಣವಾಗದೋ ನಮ್ಮವರ ಮತವಿದು || ೫ ||

ಪಾಪಕೋಟಿಯ ರಾಶಿ ಲೇಪವಾಗದೊ

ತಾಪಕಳೆವನೋ ಬಲುದಯಾಪಯೋನಿಧಿ || ೬ ||

ಕವನರೂಪದಿ ಹರಿಯ ಸ್ತವನಮಾಡಿದ

ಭುವನ ಬೇಡಿದ ಮಾಧವನ ನೋಡಿದ || ೭ ||

ರಂಗನೆಂದನ ಭವವು ಹಿಂಗಿತೆಂದನ

ಮಂಗಳಾಂಗನ ಅಂತರಂಗವರಿತನ || ೮ ||

ಕಾಶಿನಗರದಲ್ಲಿದ್ದ ವ್ಯಾಸದೇವನ ದಯವ

ಸೂಸಿಪಡೆದನ ಉಲ್ಲಾಸತನದಲಿ || ೯ ||

ಚಿಂತೆ ಬ್ಯಾಡಿರೊ ನಿಶ್ಚಿಂತರಾಗಿರೊ

ಶಾಂತ ಗುರುಗಳ ಪಾದವಂತು ನಂಬಿರೋ || ೧೦ ||

ಖೇದವಾಗದೊ ನಿಮಗೆ ಮೋದವಾಹುದೊ

ಆದಿದೇವನ ಸುಪ್ರಸಾದವಾಹುದೊ || ೧೧ ||

ತಾಪ ತಡೆವನೊ ಬಂದ ಪಾಪ ಕಡಿವನೊ

ಶ್ರೀಪತಿಯಪಾದ ಸಮೀಪವಿಡುವನೋ || ೧೨ ||

ಗಂಗೆ ಮಿಂದರೆ ಮಲವು ಹಿಂಗಿತಲ್ಲದೆ

ರಂಗನೊಲಿಯನೊ ಭಕ್ತಸಂಗದೊರೆಯದೇ || ೧೩ ||

ವೇದ ಓದಲು ಬರಿದೆ ವಾದಮಾಡಲು

ಹಾದಿಯಾಗದೊ ಬುಧರ ಪಾದ ನಂಬದೆ || ೧೪ ||

ಲೆಕ್ಕವಿಲ್ಲದಾ ದೇಶ ತುಕ್ಕಿಬಂದರು

ದುಃಖವಲ್ಲದೆ ಲೇಶ ಭಕುತಿ ದೊರೆಯದೊ || ೧೫ ||

ದಾನ ಮಾಡಲು ದಿವ್ಯಗಾನಪಾಡಲು

ಜ್ಞಾನ ದೊರೆಯದೊ ಇವರ ಅಧೀನವಾಗದೆ || ೧೬ ||

ನಿಷ್ಠೆಯಾತಕೆ ಕಂಡ ಕಷ್ಟವ್ಯಾತಕೆ

ದಿಟ್ಟಗುರುಗಳ ಪಾದ ಮುಟ್ಟಿಭಜಿಸಿರೊ || ೧೭ ||

ಪೂಜೆ ಮಾಡಲು ಕಂಡ ಗೋಜುಬೀಳಲು

ಬೀಜಮಾತಿನ ಫಲಸಹಜ ದೊರೆಯದು || ೧೮ ||

ಸುರಸು ಎಲ್ಲರು ಇವರ ಕರವ ಪಿಡಿವರೊ

ತರಳರಂದದಿ ಹಿಂದೆ ತಿರುಗುತಿಪ್ಪರೊ || ೧೯ ||

ಗ್ರಹಗಳೆಲ್ಲವು ಇವರ್ಗೆ ಸಹಾಯ ಮಾಡುತ

ಅಹೋರಾತ್ರಿಲಿ ಸುಖದ ನಿವಹ ಕೊಡುವವೊ || ೨೦ ||

ವ್ಯಾಧಿ ಬಾರದೊ ದೇಹ ಬಾಧೆ ತಟ್ಟದೊ

ಆದಿದೇವನ ಸುಪ್ರಸಾದವಾಹುದೊ || ೨೧ ||

ಪತಿತಪಾಮರ ಮಂದಮತಿಯು ನಾ ಬಲು

ತುತಿಸಲಾಪೆನೆ ಇವರ ಅತಿಶಯಂಗಳ || ೨೨ ||

ಕರುಣದಿಂದಲಿ ಎಮ್ಮ ಪೊರೆವನಲ್ಲದೆ

ದುರಿತಕೋಟಿಯ ಬ್ಯಾಗ ತರಿವ ದಯದಲಿ || ೨೩ ||

ಮಂದಮತಿಗಳು ಇವರ ಚೆಂದವರಿಯದೆ

ನಿಂದೆ ಮಾಡಲು ಭವದಬಂಧ ತಪ್ಪದೊ || ೨೪ ||

ಇಂದಿರಾಪತಿ ಇವರ ಮುಂದೆ ಕುಣಿವನೊ

ಅಂದವಚನವ ನಿಜಕೆ ತಂದು ಕೊಡುವನೊ || ೨೫ ||

ಉದಯ ಕಾಲದಿ ಈ ಪದವ ಪಠಿಸಲು

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ಮದಡನಾದರು ಜ್ಞಾನ ಉದಯವಾಹುದೊ || ೧೮ ||

ಸಟೆ ಇದಲ್ಲವೋ ವ್ಯಾಸವಿಠಲ ಬಲ್ಲನೊ

ಪಠಿಸಬಹುದಿದು ಕೇಳಿ ಕುಟಿಲರಹಿತರು || ೧೮ ||

ಇತಿ ಶ್ರೀವ್ಯಾಸವಿಠ ವಿರಚಿತ ವಿಜಯದಾಸರ ಕವಚ..

विजयदासर कवच

स्मरिसि बदुकिरो दिव्यचरणकॆरगिरॊ

दुरित तरिदु पॊरॆव विजयगुरुगळॆंबर || प ||

दासरायन दयव सूसिपडॆदन

दोषरहितन संतोषभरितन || १ ||

ज्ञानवंतन बलुनिधानि शांतन

मानवंतन बलुवदान्य दांतन || २ ||

हरिय भजिसुव नरहरिय यजिसुव

दुरित त्यजिसुव जनकॆ हरुषसुरिसुव || ३ ||

मोदभरितन पंचभेदवरितन

साधुचरितन मनविषादमरॆतन || ४ ||

इवर नंबिद जनकॆ भवविदॆंबुदु

हवणवागदो नम्मवर मतविदु || ५ ||

पापकोटिय राशि लेपवागदॊ

तापकळॆवनो बलुदयापयोनिधि || ६ ||

कवनरूपदि हरिय स्तवनमाडिद

भुवन बेडिद माधवन नोडिद || ७ ||

रंगनॆंदन भववु हिंगितॆंदन

मंगळांगन अंतरंगवरितन || ८ ||

काशिनगरदल्लिदद्द व्यासदेवन दयव

सूसिपडॆदन उल्लासतनदलि || ९ ||

चिंतॆ ब्याडिरॊ निश्चिंतरागिरॊ

शांत गुरुगळ पादवंतु नंबिरो || १० ||

खेदवागदॊ निमगॆ मोदवाहुदॊ

आदिदेवन सुप्रसादवाहुदॊ || ११ ||

ताप तडॆवनॊ बंद पाप कडिवनॊ

श्रीपतियपाद समीपविड्डवनो || १२ ||

गंगॆ मिंदरॆ मलवु हिंगितल्लदॆ

रंगनॊलियनॊ भक्तसंगदॊरॆयदे || १३ ||

वेद ओदलु बरिदॆ वादमाडलु

हादियागदॊ बुधर पाद नंबदॆ || १४ ||

लॊक्कविल्लदा देश तुक्किबंदरु

दुःखवल्लदॆ लेश भकुति दॊरॆयदॊ || १५ ||

दान माडलु दिव्यगानपाडलु

ज्ञान दॊरॆयदॊ इवर अधीनवागदॆ || १६ ||

निष्ठॆयातकॆ कंड कष्टव्यातकॆ

दिट्टगुरुगळ पाद मुट्टिभजिसिरॊ || १७ ||

पूजॆ माडलु कंड गोजुबीळलु

बीजमातिन फलसहज दॊरॆयदु || १८ ||

सुरसु ऎल्लरु इवर करव पिडिवरॊ

तरळरंददि हिंदॆ तिरुगुतिप्परॊ || १९ ||

ग्रहगळॆल्लवु इवर्गॆ सहाय माडुत

अहोरात्रिलि सुखद निवह कॊडुववॊ || २० ||

व्याधि बारदॊ देह बाधॆ तट्टदॊ

आदिदेवन सुप्रसादवाहुदॊ || २१ ||

पतितपामर मंदमतियु ना बलु

तुतिसलापॆनॆ इवर अतिशयंगळ || २२ ||

करुणदिंदलि ऎम्म पॊरॆवनल्लदॆ

दुरितकोटिय ब्याग तरिव दयदलि || २३ ||

मंदमतिगळु इवर चॆंदवरियदॆ

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निंदे माडलु भवदबंध तप्पदो || २४ ||

इंदिरापति इवर मुंदे कुणिवनो

अंदवचनव निजके तंदु कोडुवनो || २५ ||

उदय कालदि ई पदव पठिसलु

मदडनादरु ज्ञान उदयवाहुदो || २६ ||

सटे इदल्लवो व्यासविठल बल्लनो

पठिसबहुदिदु केळि कुटिलरहितरु || २७ ||

इति श्रीव्यासविठ विरचित विजयदासर कवच

విజయదాసర కవచ

స్మరిసి బదుకిరో దివ్యచరణకెరగిరో

దురిత తరిదు పొరెవ విజయగురుగళెంబర || ప ||

దాసరాయన దయవ సూసిపడెదన

దోషరహితన సంతోషభరితన || ౧ ||

జ్ఞానవంతన బలునిధాని శాంతన

మానవంతన బలువదాన్య దాంతన || ౨ ||

హరియ భజిసువ నరహరియ యజిసువ

దురిత త్యజిసువ జనకె హరుషసురిసువ || 3 ||

మోదభరితన పంచభేదవరితన

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సాధుచరితన మనవిషాదమరెతన || ౪ ||

ఇవర నంబిద జనకె భవవిదెంబుదు

హవణవాగదో నమ్మవర మతవిదు || ౫ ||

పాపకోటియ రాశి లేపవాగదొ

తాపకళెవనో బలుదయాపయోనిధి || ౬ ||

కవనరూపది హరియ స్తవనమాడిద

భువన బేడిద మాధవన నోడిద || ౭ ||

రంగనెందన భవవు హింగితెందన

మంగళాంగన అంతరంగవరితన || ౮ ||

కాశినగరదల్లిద్ద వ్యాసదేవన దయవ

సూసిపడెదన ఉల్లాసతనదలి || ౯ ||

చింతె బ్యాడిరొ నిశ్చింతరాగిరొ

శాంత గురుగళ పాదవంతు నంబిరో || ౧౦ ||

ఖేదవాగదొ నిమగె మోదవాహుదొ

ఆదిదేవన సుప్రసాదవాహుదొ || ౧౧ ||

తాప తడెవనొ బంద పాప కడివనొ

శ్రీపతియపాద సమీపవిడువనో || ౧౨ ||

గంగె మిందరె మలవు హింగితల్లదె

రంగనొలియనొ భక్తసంగదొరెయదే || ౧౩ ||

వేద ఓదలు బరిదె వాదమాడలు

హాదియాగదొ బుధర పాద నంబదె || ౧౪ ||

లెక్కవిల్లదా దేశ తుక్కిబందరు

దుఃఖవల్లదె లేశ భకుతి దొరెయదొ || ౧౫ ||

దాన మాడలు దివ్యగానపాడలు

జ్ఞాన దొరెయదొ ఇవర అధీనవాగదె || ౧౬ ||

నిష్ఠెయాతకె కండ కష్టవ్యాతకె

దిట్టగురుగళ పాద ముట్టిభజిసిరొ || ౧౭ ||

పూజె మాడలు కండ గోజుబీళలు

బీజమాతిన ఫలసహజ దొరెయదు || ౧౮ ||

సురసు ఎల్లరు ఇవర కరవ పిడివరొ

తరళరందది హిందె తిరుగుతిప్పరొ || ౧౯ ||

గ్రహగళెల్లవు ఇవర్గె సహాయ మాడుత

అహోరాత్రిలి సుఖద నివహ కొడువవొ || ౨౦ ||

వ్యాధి బారదొ దేహ బాధె తట్టదొ

ఆదిదేవన సుప్రసాదవాహుదొ || ౨౧ ||

పతితపామర మందమతియు నా బలు

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తుతిసలాపెనె ఇవర అతిశయంగళ || ౨౨ ||

కరుణదిందలి ఎమ్మ పొరెవనల్లదె

దురితకోటియ బ్యాగ తరివ దయదలి || ౨౩ ||

మందమతిగళు ఇవర చెందవరియదె

నిందె మాడలు భవదబంధ తప్పదో || ౨౪ ||

ఇందిరాపతి ఇవర ముందె కుణివనో

అందవచనవ నిజకె తందు కొడువనో || ౨౫ ||

ఉదయ కాలది ఈ పదవ పఠిసలు

మదడనాదరు జ్ఞాన ఉదయవాహుదో || ౨౬ ||

సటె ఇదల్లవో వ్యాసవిఠల బల్లనో

పఠిసబహుదిదు కేళి కుటిలరహితరు || ౨౭ ||

ఇతి శ్రీవ్యాసవిఠ విరచిత విజయదాసర కవచ

vijayadāsara kavaca

smarisi badukiro divyacaraṇakeragiro

durita taridu poreva vijayagurugaḷeṃbara || pa ||

dāsarāyana dayava sūsipaḍedana

doṣarahitana saṃtoṣabharitana || 1 ||

jñānavaṃtana balunidhāni śāṃtana

mānavaṃtana baluvadānya dāṃtana || 2 ||

hariya bhajisuva narahariya yajisuva

durita tyajisuva janake haruṣasurisuva || 3 ||

modabharitana paṃcabhedavaritana

sādhucaritana manaviṣādamaretana || 4 ||

ivara naṃbida janake bhavavideṃbudu

havaṇavāgado nammavara matavidu || 5 ||

pāpakoṭiya rāśi lepavāgado

tāpakaḷevano baludayāpayonidhi || 6 ||

kavanarūpadi hariya stavanamāḍida

bhuvana beḍida mādhavana noḍida || 7 ||

raṃganeṃdana bhavavu hiṃgiteṃdana

maṃgaḷāṃgana aṃtaraṃgavaritana || 8 ||

kāśinagaradallidda vyāsadevana dayava

sūsipaḍedana ullāsatanadali || 9 ||

ciṃte byāḍiro niściṃtarāgiro

śāṃta gurugaḷa pādavaṃtu naṃbiro || 10 ||

khedavāgado nimage modavāhudo

ādidevana suprasādavāhudo || 11 ||

tāpa taḍevano baṃda pāpa kaḍivano

śrīpatiyapāda samīpaviḍuvano || 12 ||

gaṃge miṃdare malavu hiṃgitallade

raṃganoliyano bhaktasaṃgadoreyade || 13 ||

veda odalu baride vādamāḍalu

hādiyāgado budhara pāda naṃbade || 14 ||

lekkavilladā deśa tukkibaṃdaru

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duḥkhavallade leśa bhakuti doreyado || 15 ||

dāna māḍalu divyagānapāḍalu

jñāna doreyado ivara adhīnavāgade || 16 ||

niṣṭheyātake kaṃḍa kaṣṭavyātake

diṭṭagurugaḷa pāda muṭṭibhajisiro || 17 ||

pūje māḍalu kaṃḍa gojubīḷalu

bījamātina phalasahaja doreyadu || 18 ||

surasu ellaru ivara karava piḍivaro

taraḷaraṃdadi hiṃde tirugutipparo || 19 ||

grahagaḷellavu ivarge sahāya māḍuta

ahorātrili sukhada nivaha koḍuvavo || 20 ||

vyādhi bārado deha bādhe taṭṭado

ādidevana suprasādavāhudo || 21 ||

patitapāmara maṃdamatiyu nā balu

tutisalāpene ivara atiśayaṃgaḷa || 22 ||

karuṇadiṃdali emma porevanallade

duritakoṭiya byāga tariva dayadali || 23 ||

maṃdamatigaḷu ivara ceṃdavariyade

niṃde māḍalu bhavadabaṃdha tappado || 24 ||

iṃdirāpati ivara muṃde kuṇivano

aṃdavacanava nijake taṃdu koḍuvano || 25 ||

udaya kāladi ī padava paṭhisalu

madaḍanādaru jñāna udayavāhudo || 26 ||

saṭe idallavo vyāsaviṭhala ballano

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paṭhisabahudidu keḷi kuṭilarahitaru || 27 ||

iti śrīvyāsaviṭha viracita vijayadāsara kavaca...

Sri KrushnaArpanamastu

Meaning... (Sangraha)

Sri VYASA VITTALA DASARU wrote a beautiful **kavacha** in praise of VIJAYADASARU: which I try to translate for the benefit of readers to the best of my capacity although I am not capable of describing the prowess of grace of VIJAYADASARU.

The smarana [constant remembrance] of Vijayadasaru's name and his sacred feet is all that is required to get rid of miseries coming in day today affairs.

Vijadasaru has seen the blemish-less, complete auspicious LORD and his grace through other Dasa greats.

Vijayadasaru is highly knowledged and gyani with complete peaceful appearance with a gait of orators and honourable saints.

Vijayadasaru is ever engaged in Hari bhajana and yajan of SriNarahari, constantly tackling the miseries of the devotees and pouring them with happiness such that joy overflows.

Filled with joy and having clear knowledge of panchabhedha, with a lifestyle of a sadhu/hermit untouched by mental distortions.

Believers of Vijayadasaru do not have rebirth, this is the point of view of our sampradaya.

Crores of sins do not attach by his smarana and tensions in the life all vanish by the grace of this kind hearted ocean named VijayaDasaru

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He worships Lord SriHari in KAVAN rupa, he saw lord Madhava in the form of VAMAN

Vijayadasaru has capacity to bring back the people from clutches of the death and is very auspicious and fulfils wishes just by knowing the mind of the devotee [one need not ask at all]

He has obtained grace of VEDAVYASA in the city of KASHI, all this he has witnessed himself in excitement.

Just forget your depressions and get free of tense miserable thoughts, and keep engaged in the faith of lotus feet of serene GURU Vijayadasaru

You will be out of miseries and pain and only joy will flow and also you will get the grace of ADIDEVA [VISHNU ie MOKSHA]

He will dismantle the worldly heat [misery] and cut down the sins and will place you near the lotus feet of SRIPATI [VISHNU]

One will not be able to find means of reading VEDAs or debating shashtras without bowing to feet of Budha [wise] Vijayadasaru

Dipping in GANGA may only be helpful in reducing the (mala) sins of the body but RANGA [KRISHNA] will grace only if one aspires for the sanga [presence/company] of great devotees like VIJAYADASARU.

If one roams in all the pilgrimages, it will only give tiredness and pain but will not give any increase in BHAKTI.

The knowledge to give dana or sing a divine [gana] song will not cross the mind without the subservience to Vijayadasaru.

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Why all the pain, trouble and hard-work in maintaining NISHTHA, just why dont you touch the feet and sing the glory of Vijayadasaru [bhajan]

What can be had with continuous pooja and every form of remedies through mantras [beeja]; all these can be had in simple way! Worship Vijayadasaru.

Because, then all the Devatas will protect and extend their helping hand and all demons run away from devotees of VIJAYADASARU.

All the planets (Grahas) will be helpful and friendly, in fact they will aid the devotee, and will give only happiness day and night.

Diseases will not strike and Physical pain/discomfort will not occur and yet ADIDEVA 's grace will occur.

Being patit pamar [fallen and less] and mandamati [stupid /moorkha] I am not capable to describe more and more or completely though Vijayadasaru is great Dasavarya .

Yet, I know with a kind heart and deep affection and pity on us he drives away crores of miseries quickly.

Fools do not understand him and critics will definitely experience hell.

Indirapati [Krishna] dances before him and will bring to truth all that has been said till now.

Reciting this in the morning even a fool will become a scholar.

This is truth and VYASAVITTALA knows this. This can be recited by SATVIKAS.

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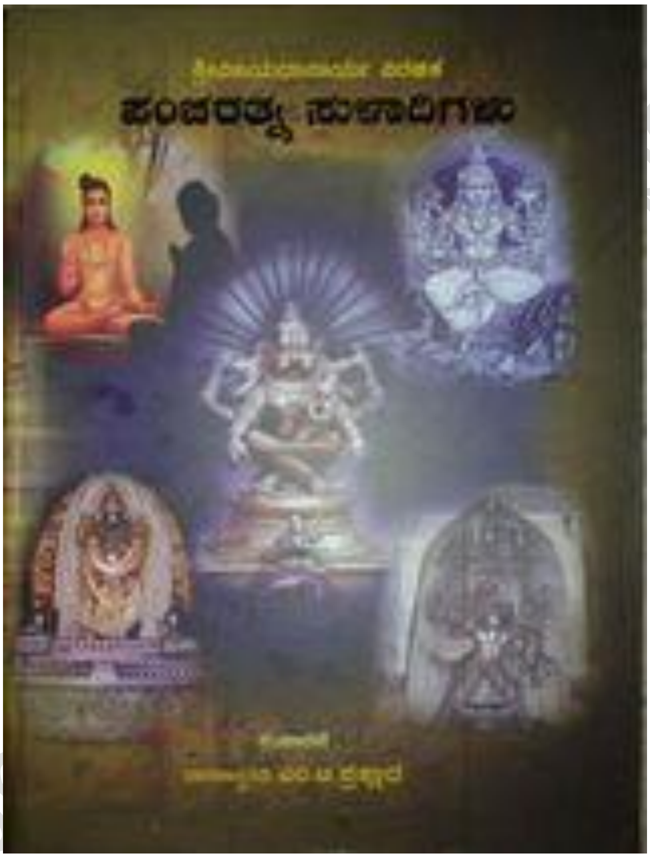
[Sri Vijayarayara Kavacha with [KAN/ENG] Lyrics (Sri Vidyabhushan)

https://www.youtube.com/watch?v=3UttQngOUeQ

https://www.youtube.com/watch?v=3UttQngOUeQ]

Pancharatna Suladigalu

(Popular compositions of Sri VijayaDasaru)



1) Sri Narasimha Devara Suladi

2) Sri Dhanvantari Stotra Suladi

3) Sri Kapila Devara Stotra Suladi

4) Sri Durgadevi Stotra Suladi

5) Sri Mukhyapranadevara Stotra Suladi

https://acrobat.adobe.com/id/urn:aaid:sc:AP:0f18e0c9-68cb-4e73-9ba4-c24bd2f0b4ac

[Pancharatna Suladigalu | Raichur Sheshagiri Das | Vijaya Daasaru |

https://www.youtube.com/watch?v=SeBgdP_RxDs]

[PANCHARATNA SULADIGALU – ADHYAYANA (PDF)

https://acrobat.adobe.com/id/urn:aaid:sc:AP:8f5b9c4c-4fd5-4b03-b280-3b83a1d6f685]

Kapila Suladi - ರಚನೆ : ಶ್ರೀ ವಿಜಯದಾಸರು

कपिल कपिल कपिल कपिल
कपिल कपिल कपिल
ಕಪಿಲ ಕಪಿಲ ಕಪಿಲ ಕಪಿಲ
ಕಪಿಲ ಕಪಿಲ ಕಪಿಲ

KAPILA naamaka Paramatma chintana as soon as one gets up from the bed early in the morning, so say Sri VijayaDasaru in his **KAPILASULADI**.

A devout, who does KAPILA naamaka Paramatma chintana KAPILA - KAPILA - KAPILA -KAPILA - KAPILA - KAPILA - KAPILA, seven times as soon as he gets up from the bed early in the morning will not face apajaya, will overcome all

obstacles in his saadhana maarga and will have everlasting prosperity for his vamsha.

ಕಪಿಲ ಕಪಿಲೆಯೆಂದು ಪ್ರಾತಃ ಕಾಲದಲೆದ್ದು । ಸಪುತಸಾರಿ ನಾಲಿಗೆಲಿ ನುಡಿದ ಮಾನವನಿಗೆ । ಅಪಜಯ ಮೊದಲಾದ ಕ್ಲೇಶಗಳೊಂದಿಲ್ಲ । ಅಪರಿಮಿತ ಸೌಖ್ಯ ಅವನ ಕುಲ ಕೋಟಿಗೆ । ಗುಪುತ ನಾಮವಿದು ಮನದೊಳಗಿಡುವುದು । ಕಪಟ ಜೀವರು ಈತನು ಒಬ್ಬ ಋಷಿಯೆಂದು । ತಪಿಸುವರು ಕಾಣೋ ನಿತ್ಯ ನರಕದಲ್ಲಿ । ಕೃಪಣ ವತ್ಸಲ ನಮ್ಮ ವಿಜಯವಿಠ್ಠಲರೇಯ । ಕಪಿಲಾವತಾರನು ಬಲ್ಲವಗೆ ಬಲು ಸುಲಭ ।।

[Bhagawan Vishnu had undertaken several incarnations out of which, Kapilaacharya also known as Kapila Maha Muni or Kapila Bhagavantha was one of those incarnations. This incarnation took place during the Vedic period in Krita Yuga also known as Sathya Yuga. He was born to Sage Kardhama and his wife Devahuti daughter of Swayambhuva Manuvu.

It was a philosophic avathara meant for the purpose of giving Siddhi (Divine Knowledge) to his Mother. The Divine knowledge (Aatma Gnyana), the path of self realization preached by Sri Kapila Maha Muni to his Mother Devahuti is known as Saankhya philosophy. After inducting Divine knowledge to his Mother Sage Sri Kapilaacharya left his hermitage at Bindu Sarovara having fulfilled his mission.]

https://www.youtube.com/watch?v=4cGbM1XYM3E

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ರಾಗ – ತೋಡಿ

ತಾಳ – ಧ್ರುವ

ಸಿದ್ಧಿದಾಯಕ ಶಿಷ್ಯಜನ ಪರಿಪಾಲ ಪರಮಾ

ಶುದ್ಧಾತ್ಮ ಸುಗುಣಸಾಂದ್ರ ಸುಖವಾರಿಧಿ

ನಿದ್ರಾರಹಿತ ನಿದ್ರಾರಮಣ ನಿರ್ವಿಕಾರ

ಚಿದ್ದೇಹ ಸರ್ವಕಾಲ ಸುಂದರಸಾರ

ಪದ್ಮಸಂಭವ ಬಲಿ ಪ್ರಕ್ಷಾಲಿತ ಪಾದ ಮಹಾ

ಹೃದ್ರೋಗನಾಶ ವೈಕುಂಠವಾಸ

ವಿದ್ಯಾತೀತ ವಿಶ್ವನಾಟಕ ನಾರಾಯಣ

ವಿದ್ಯ ಉದ್ಧಾರಕೆ ಉದಧಿ ಸದನಾ

ಸಿದ್ಧಾದಿ ವಿನುತ ಸಂತತ ಪಾತಾಳವಾಸಿ

ಬುದ್ಧಿ ವಿಶಾಲ ಮಹಿಮ ಪಾಪಹಾರಿ

ಖದ್ಯೋತವರ್ಣ ಸಕಲ ವ್ಯಾಪ್ತ ಆಕಾಶ ಅಮಿತ

ಬದ್ಧ ವಿಚ್ಛೇದ ನಾನಾ ರೂಪಾತ್ಮಕಾ

ಅದ್ವೈತಕಾಯಾ ಮಾಯಾರಮಣ ರಾಜೀವ ನೇತ್ರಾ

ಅದ್ವೈಯ ಅನಾದಿ ಪುರುಷ ಚಿತ್ರ

ಕರ್ದಮ ಮುನಿಸೂನು ವಿಜಯ ವಿಠ್ಠಲ ಕಪಿಲ

ನಿರ್ದೋಷಕರುಣಾಬ್ಧಿ ಸರ್ವರಾಧಾರಿ || ೧ ||

ತಾಳ – ಮಟ್ಟ

ಆದಿಮನ್ವಂತರದಿ ಜನಿಸಿದ ಮಹದ್ದೈವ

ಆದಿಪೊರಬೊಮ್ಮ ಬೊಮ್ಮನಯ್ಯ ಜೀಯಾ

ಸಾಧುಜಾನರ ಪ್ರಿಯಾ ಸಂತತ ಮುನಿತಿಲಕಾ

ಬೋಧ ಶರೀರ ಭಕುತ ಮನೋಹರ ಹರಿ

ಮಾಧವ ಸಿರಿ ವಿಜಯ ವಿಠ್ಠಲ ವಿಮಲೇಶಾ

ಮೋದ ಮತಿಯ ಕೊಡುವ ಕಪಿಲ ಭಗವನ್ಮೂರ್ತಿ || ೨ ||

ತಾಳ – ತ್ರಿವಿಡಿ

ಘನಮಹಿಮ ಗೌಣಾಂಡದೊಳಗೆ ಲೀಲೆಯಿಂದ

ಜನಿಸಿ ಮೆರೆದೆ ಬಿಂದು ಸರೋವರದಲ್ಲಿ

ಮಿನುಗುವ ದ್ವಯ ಹಸ್ತ ಅಪ್ರಾಕೃತ ಕಾಯ

ಇನನಂತೆ ಒಪ್ಪುವ ಶಿರೋರುಹವೋ

ಕನಕ ಪುತ್ಥಳಿಯಂತೆ ಕಾಂತಿ ತ್ರಿಭುವನಕ್ಕೆ

ಅನವರತ ತುಂಬಿ ಸೂಸುತಲಿದಕೋ

ಜನನಿ ದೇವಹೂತಿಗೆ ಉಪದೇಶವನು ಮಾಡಿ

ಗುಣ ಮೊದಲಾದ ತತ್ವ ತಿಳಿಸಿದೆ

ತನುವಿನೊಳಗೆ ನೀನೆ ತಿಳಿದು ತಿಳಿದೆ ನಿತ್ಯ

ಜನರನ್ನು ಪಾಲಿಸುವ ಕಪಿಲಾಖ್ಯನೆ

ಅನುದಿನ ನಿನ್ನ ಧ್ಯಾನವ ಮಾಡಿ ಮಣಿಯಿಂದ

ಎಣಿಸುವ ಸುಜನಕ್ಕೆ ಜ್ಞಾನ ಕೊಡುವೆ

ಎನೆಗಾಣೆ ನಿನ್ನ ಲೋಚನದ ಶಕ್ತಿಗೆ ಸಗರ

ಜನಪ ನಂದನರನ್ನು ಭಂಗಿಸಿದೆ

ಅನುಮಾನವಿದಕಿಲ್ಲ ನಿನ್ನ ನಂಬಿದ ಮೂಢ

ಮನುಜನಿಗೆ ಮಹಪದವಿ ಬರುವದಯ್ಯ

ಮುನಿಕುಲೋತ್ತಮ ಕಪಿಲ ವಿಜಯ ವಿಠ್ಠಲರೇಯ

ಎನಗೆ ಯೋಗ ಮಾರ್ಗವನು ತೋರೊ ತವಕದಿಂದ || ೩ ||

ತಾಳ – ಅಟ್ಟ

ಕಪಿಲ ಕಪಿಲಯೆಂದು ಪ್ರಾತಃಕಾಲದಲೆದ್ದು

ಸಪುತ ಸಾರಿಗೆಯಲಿ ನುಡಿದ ಮಾನವನಿಗೆ

ಅಪಜಯ ಮೊದಲಾದ ಕ್ಲೇಶಗಳೊಂದಿಲ್ಲಾ

ಅಪರಮಿತ ಸೌಖ್ಯ ಅವನ ಕುಲಕೋಟಿಗೆ

ಗುಪುತ ನಾಮವಿದು ಮನದೊಳಗಿಡುವುದು

ಕಪಟ ಜೀವರು ಈತನು ಒಬ್ಬ ಋಷಿಯೆಂದು

ತಪಿಸುವರು ಕಾಣೋ ನಿತ್ಯ ನರಕದಲ್ಲಿ

ಕೃಪಣ ವತ್ಸಲ ನಮ್ಮ ವಿಜಯ ವಿಠ್ಠಲರೇಯ

ಕಪಿಲಾವತಾರ ಬಲ್ಲವಗೆ ಬಲು ಸುಲಭ || ೪ ||

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ತಾಳ – ಆದಿ

ಬಲ ಹಸ್ತದಲ್ಲಿ ಯಜ್ಞಶಾಲೆಯಲ್ಲಿ ಕಂ

ಗಳಕಪ್ಪಿನಲ್ಲಿ ಹೃದಯಸ್ಥಾನ ನಾಭಿಯಲ್ಲಿ

ಜಲಧಿ ಗಂಗಾ ಸಂಗಮದಲ್ಲಿ ಗಮನದಲ್ಲಿ

ತುಲಸಿ ಪತ್ರದಲ್ಲಿ ತುರಗ ತುರುವಿನಲ್ಲಿ

ಮಲಗುವ ಮನೆಯಲ್ಲಿ ನೈವೇದ್ಯ ಸಮಯದಲ್ಲಿ

ಬಲುಕರ್ಮ ಬಂಧಗಳು ಮೋಚಕವಾಗುವಲ್ಲಿ

ಚಲುವನಾದವನಲ್ಲಿ ವಿದ್ಯೆ ಪೇಳುವನಲ್ಲಿ

ಫಲದಲ್ಲಿ ಪ್ರತಿಕೂಲವಿಲ್ಲದ ಸ್ಥಳದಲ್ಲಿ

ಬೆಳೆದ ದರ್ಭಗಳಲ್ಲಿ ಅಗ್ನಿಯಲ್ಲಿ ಹರಿವ

ಜಲದಲ್ಲಿ ಜಾಂಬುದ ನದಿಯಲ್ಲಿ ಶ್ಲೋಕದಲ್ಲಿ

ಬಲಿಮುಖ ಬಳಗದಲ್ಲಿ ಆಚಾರಶೀಲನಲ್ಲಿ

ಘಳಿಗೆ ಆರಂಭದಲ್ಲಿ ಪಶ್ಚಿಮ ಭಾಗದಲ್ಲಿ

ಪೊಳೆವ ಮಿಂಚಿನಲ್ಲಿ ಬಂಗಾರದಲ್ಲಿ ಇನಿತು

ಕಾಲ ಕಾಲಕ್ಕೆ ಬಿಡದೆ ಸ್ಮರಿಸು ಕಪಿಲ ಪರಮಾತ್ಮನ್ನ

ಗೆಲವುಂಟು ನಿನಗೆಲವೊ ಸಂಸಾರದಿಂದ ವೇಗ

ಕಲಿಯುಗದೊಳಗಿದೆ ಕೊಂಡಾಡಿದವರಿಗೆ

ಖಳರ ಅಂಜಿಕೆಯಿಲ್ಲ ನಿಂದಲ್ಲೆ ಶುಭಯೋಗ

ಬಲವೈರಿನುತ ನಮ್ಮ ವಿಜಯ ವಿಠ್ಠಲರೇಯಾ

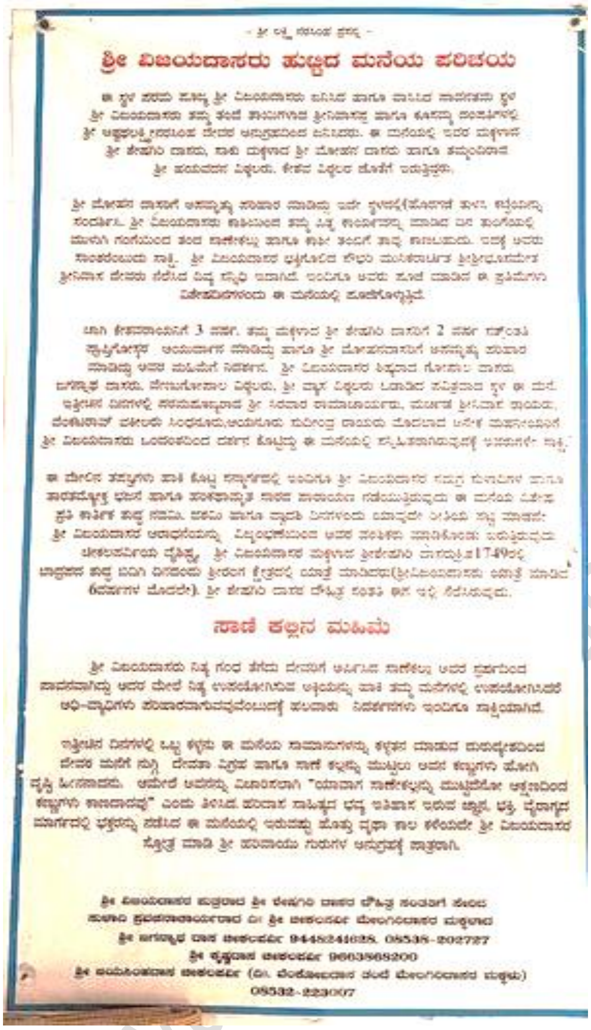
ಇಳೆಯೊಳಗೆ ಕಪಿಲಾವತಾರನಾಗಿ ನಮ್ಮ ಭಾರವಹಿಸಿದ || ೫ ||

ಜತೆ

ತಮ ಪರಿಚ್ಛೇದ ಈತನ ಸ್ಮರಣೆ ನೋಡು ಹೃ-

ತ್ಕಮಲದೊಳಗೆ ವಿಜಯ ವಿಠ್ಠಲನ್ನ ಚರಣಾಬ್ಜ || ೬ ||

" ಶ್ರೀ ವಿಜಯರಾಯ ವಿರಚಿತ ಶ್ರೀ ಕಪಿಲ ನಾಮಕ ಪರಮಾತ್ಮನ ಸ್ತೋತ್ರ ಸುಳಾದಿ " ಯನ್ನು ಭಕ್ತಿ ಶ್ರದ್ಧೆಯಿಂದ ಯಾರು ಪ್ರತಿ ನಿತ್ಯ - ಪ್ರತಿ ಕ್ಷಣ ಪಾರಾಯಣ ಮಾಡುತ್ತಾರೋ ಅವರಿಗೆ ಶ್ರೀ ಕಪಿಲ ನಾಮಕ ಶ್ರೀ ಹರಿಯ ಪರಮ ಅನುಗ್ರಹದಿಂದ " ಹೃದಯ ರೋಗ " ಪರಿಹಾರ ಆಗುತ್ತದೆ ಇದರಲ್ಲಿ ಯಾವುದೇ ಸಂಶಯವಿಲ್ಲ.



ಶ್ರೀ ವಿಜಯದಾಸರು

ಅಜ್ಞಾನ ತಿಮಿರಚ್ಛೇದಂ ಬುದ್ಧಿಸಂಪತ್ಪ್ರದಾಯಕಂ ।
ವಿಜ್ಞಾನ ವಿಮಲಂ ಶಾಂತಂ ವಿಜಯಾಖ್ಯಂ ಗುರುಂಭಜೇ ॥

ಶ್ರೀ ವಿಜಯ ದಾಸರ ಮೂಲ ಸ್ವರೂಪ
ಅವತಾರಾದಿ ಆತ್ಮಕಥನ

ಸುಳಾದಿ ೪, ರಾಗ ಭೈರವಿ, ಧ್ರುವತಾಳ

ದಾಸ ಪುರಂದರರ ಪಾದವನು ಪೊಂದಿದೆನು । ಏಸು ಜನ್ಮದ ಪುಣ್ಯ ರಾಶಿ ಫಲಿಸಿತೊ ಎನಗೆ । ಕಾಶಿಗಾಗದವನು ಸಾಸಿರಕೆ ಬೆಲೆಯಾದೆ । ಸೂಸುವ ಭಕುತಿಯಲ್ಲಿ ಶ್ರೀಶನನಾಮ ಪೇ। ಯೂಷವನ್ನುಂಡೆನೊ ಉಚಿತ ಸಾಧನದಿಂದ । ಲೇಸಾಗಿ ಪುರಂದರ ದಾಸರನ ಪಾಲಿಸಿದ । ಸಾಸಿರ ಪಾದ ನಮ್ಮ ವಿಜಯ ವಿಠ್ಠಲನ್ನ। ದಾಸರ ದಾಸನಾದೆ ದೋಷ ವಿರಹಿತನಾದೆ ॥೧॥

— ಮಟ್ಟತಾಳ —

ಇಂದಿನ ದಿನ ವಾನಂದದಲ್ಲಿ ನಾವು । ಇಂದಿನ ದಿನ ವಾನಂದ ದಿನವು। ಇಂದಿನ ದಿನ ಮಾನಂದದ ದಿನವು । ರಂದರದಾಸರು ಇಂದು ವಿನಂತಿ । ಬಂದೆನ್ನ ಕಣ್ಣು ಮುಂದೀಗ ಸುಳಿಯಲು । ಸಂದರುಶನದಿಂದ ದಣಿದೆ । ನಾ । ರಂದ ವರದ ವರದ । ಪುರಂದರ ವಿಜಯ ವಿಠಲನ ಕರುಣಾ । ಸಿಂಧುವಿನೊಳಗೆ ನಾ ಪೊಂದಿದೆ ಮಿಂದೆನೊ ॥೨॥

— ತ್ರಿವಿಡಿ ತಾಳ —

ಸುರಲೀಲನಾಗಿ ನಿಕಂಪನೆಂದೆನಿಸಿ ದ್ವಾ । ಪರದಲ್ಲಿ ಜನಿಸಿದೆ ಕೆಲವು ದಿನ ಬಿಡದೆ । ಶರುವಾಯ ವರ ಕಲಿಯುಗದಲ್ಲಿ ಈಗ ಜನನ । ಮರಣವಾಗುತ ಬಂದು ಧರೆಯೊಳಗೆ ಮೆರೆದು। ಹರಿಕೃಪೆಯಿಂದಲಿ ಇವರ ಸದನದೊಳಗೆ । **ತುರು ಕರುವು ಆಗಿ** ಜನಿಸಿದೆನು ಸುಕೃತದಿಂದ । ಸಿರಿ ಪತಿಸ್ವ ವಿಷ್ಣು ನಮ್ಮ ವಿಜಯ ವಿಠ್ಠಲನ್ನ ದಾ । ಸರು ಪೇಳಲು ಕವನ । ಎರಗಲು ಕರ್ಣಕ್ಕೆ ॥೩॥

[VIJAYADASARA MOOLA SWARUPA AS NARRATED BY HIM IN HIS ATMAKATHANA]

VIJAYADASARA KATTE, CHEEKALAPARVI

SRIPADARAJARA PRATHISHTAPITHA NARASIMHADEVARU, CHEEKALAPARVI

Chakrabja Mandala

Sri Vijayadasaru has declared in no uncertain terms, that Chakrabja Mandala is a Siddha Sadhana (ready means) for Bimba Aparoskhsha. Vijayadasaru has composed Kankana kara suladhi that explains and gives elaborate details about Chakrabja mandala.

Sri Madhvacharya in his Tantrasara has explained "Poojyascha Bhagavan nityam chakraabjamandale"

Worshipping the Lord with Chakrabja Mandala as peetha (pedestal) is especially rewarding. The omnipresent Supreme being can be visualised through this ChakrabjaMandala, which is designed as a frame work suitable for meditation. The

Supreme being is present in all the tattvas, respective Abhimani devatas and Rashis and Stars. Worshipping the Lord through this holy medium without desire for returns is an excellent means for realising the Supreme Being within oneself.

Sri Madhvacharya has mentioned this Mandala briefly. Sri Vijayadasaru in his **Kankanakaara Suladi** has given elaborate details. Two most important aspects of this chart are

i. Presence of the Keshava etc. twenty-four forms of the supreme God.

ii. Presence of Eight Mahamanthras.

iii. The Supreme God Ghruni is in the central circle which is in a triangle. This triangle is surrounded by SUlyamandala, Chandramandala and Agnimandala.

Every Sathvika soul has to have a vision i.e., Aparoksha Jnana of his Bimbaroopa.

Chakra (wheel) Abja (Lotus) Mandala (frame work) has its origin in Tantrasarasangraha of Sri MadhwaCharyas, the profounder of Madhwa Philosophy. The frame consists of 7 Major spaces (Valayas) and additional houses between the lotus petals/triangular frames of main valayas. The entire frame is systematically filled in with anatomical details of 7 Mahamantras namely the Pranava, vYahruthi, Vishnu Shadakshara, Narayana Ashtakshara, Vasudeva Dvadashakshara, Gayathri with 24 syllables and the Matrukas with 51 syllables.

Sri Vijayadasaru gave us several haridAsAs in addition to the 25,000 padAs of his.

Perhaps the biggest beneficiary was his adopted son, mOhana dAsaru. vijaya dAsaru prevented mOhana dAsa's mother from committing suicide, and gave her and mOhana dAsaru shelter

in his house. He took care of mother and son as if they were his own sister and nephew, throughout their lives, and helped mOhana dAsaru become a renowned haridAsa in his own right.

The magnum opus - harikathAmbruthasAra - by shrI jagannAtha dAsa was only possible because shrI vijaya dAsa instructed his disciple, shrI gOpAla dAsa to donate 40 years of his life to shrI jagannAtha dAsa.

He was also the great jeweller who gave us gems like vyAsa vittala dAsaru and others, in addition to shrI gOpAla dAsa and shrI jagannAtha dAsa.

At chippagiri near Guntakal shrI vijaya dAsaru attained the lotus feet of the Lord in 1755 A.D after making a yeoman contribution to the dAsa sAhitya. It was a kArtIka shukla dashami day. He can be called as the one who resurrected the dAsa sAhitya because not only he gave life to it but also painstakingly collected all the works of purandara dAsa and other great saints and preserved them for posterity.

After leading such a meaningful life what was all the dAsa wanted. He sings in a melodious note:

dAsa dAsa dAsararu dAsyava koDu...

Hari Sarvottama – Vaayu Jeevottama
Sri GuruRaajo Vijayate
nAham kartA hAriH kArtA

Useful links for Sri VijayaDasaru's Compositions…

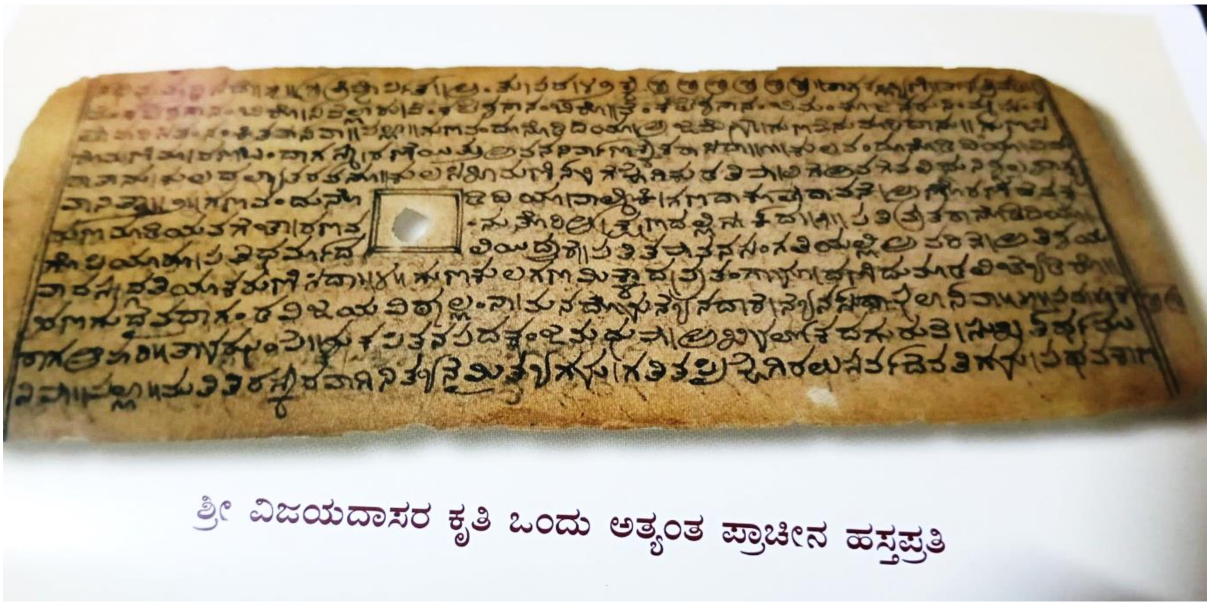
https://www.vijayadasaru.net/

https://madhwafestivals.com/2016/12/02/vijaya-dasaru-compositions/

www.bha

Hari Sarvottama
Vayu Jivottama

[Mukhya prana devaru installed by Vijaya dasaru and the place where gopala dasaru got his Ankitha]



(Vijayadasara Handwriting)

www.srsmatha.org

[Sri Vijayadasaru got enlightenment, had darshan of Sri Purandaradasaru and was blessed with ankita Vijaya Vittala at **VyaasaKaasi** (Kaasi Kshethra)]

Hari Sarvottama
Vayu Jivottama